THE LIFE AND DEATH of Lewis Gaufredy:

A Priest of the Church of the *Accoules* in *Marseilles* in *France*, (who after hee had giuen him selfe soule and bodie to the Diuell) committed many most abhominable Sorceries, but chiefly vpon two very faire young Gentle-women, *Mistris Magdalene of the Mariss*, and *Mistris Victoire Corbier*, whose horrible life being made manifest, hee was Arraigned and Condemned by the Court of Parliament of *Aix* in *Prouince*, to be burnt aliue, which was performed the last day of Aprill. 1611.

Together with the 55. Articles of his Confession.

To which is annexed, a true discourse of a most inhumaine murther, committed by foure women Witches, vpon a young Gyrle, of about tenne yeares olde, who were all executed the 28. of *Iune* last past.

Translated and faithfully collected out of two French Copies, the one Printed at *Paris*, the other at *Roane*. *Anno*. 1612.

LONDON,
Printed by Tho. C. for Richard Redmer,
and are to be solde at his shoppe, at the signe of the Starre, at the west ende of S. Paules. 1612.

THE LIFE AND DEATH OF LEWIS GAVFREdy a most notorious Magician.

IN Marcelles, a Towne in France, one Lewis Gaufredy (borne in Beauuerer Les Colmars) liued many yeares in very good repute, being there beneficed in the Church of the Accoules, where such was his worldly excesse of prosperitie, that notwithstanding his Ecclesiasticall function, through a setled pride now raised to the height, and a beastly and strong luxurious appetite formerly bred and now raigning and raging also in him, he became meerely sensuall: He had an aged Vnkle also well knowne both in Marcelles, and other places thereabouts, of as pernitious manners as himselfe, who was no small backe to his impieties, who happening to die very rich, aswel in Lands and reuenues, as in Gold and siluer, Bookes & other moueables, which this miscreant (being indeed the next heire) no soner claimed, but was as soone possest thereof: Now being thus ouermuch inriched, what else could be vnto him greater contentment then to take his ease, and as he could permit himselfe any leisure for such purposes, he would sometimes for recreation sake betake himselfe to that Library, formerly his Vnkles, where amongst other bookes (not much opponent to his obscene liking) he hapned to light

vpon two most damnable & Diabolicall, the one of Cor: Agrippa, and the other of Tollet wherein this mad braine toke such singular delight, that he ceased not till he had read them cleane through: But such reading befits none but those, who deny the power of the supreme and vniuersall Gouernour, and that renounce the Celestiall inheritance promised to all those who are Registred in the sacred Record of the euerliuing. To bury therefore in vnprofitable silence the prodigious Acts committed by this execrable & inhumane wretch in his following & Rape, of one Mistres Magdalen of Demãdouls, so called of ỳ Marish, would be an endlesse torment to my soule, together with other his allurements, sorceries, Incantations, and abhominations, wherin this perfidious wretch spent the most flourishing part of his youthfull spring time: who forgetting the Obligation wherein he stood bound to his Creator and Sauiour (without any regard or pittie of his owne soule) plunged himselfe so deepely into the Infernall Gulph of the Coniurations and Inuocations comprehended & contained in the said bookes of Tollet and Agrippa, that in pronouncing and often repetition to himselfe of what he there read, the vowed enemie to all mankind appeared & approached neare vnto him, demaunding vpon what occasion he did inuoake and call vpon him, or what his desire was: the fearefull sight of whom (albeit the appearance was in a beautifull humane shape) did driue this horrible blasphemer vnto such an affrighted Extasie, that for a time he was and continued as one distracted: accursed wretch, more happie had it bin, that euen in that distraction thou hadst lost thy being, then so diabolicallie to reuiue to die againe: and dying, to draw with thée (insnared by thy subtiltie) so may sillie soules, the number whereof is best knowne to God alone, pittie it was that hell did not then swallow thée vp, or the Earth deuoure, or fire from heauen consume thée. But who can reach vnto the depth of Gods al-seeing prouidence: whose

armes

armes are ſtretched out, and whoſe arrowes are keene, when he pleaſeth to be auenged on his Enemies? Thou waſt not thus long ſuffered but to Gods greater glorie. This ſaid diſtraction continuing but a while, this caitiue re aſſuming his former ſences, forgetting all dutie or reſpect vnto his Creator, and reiecting all ſoule ſauing conſiderations, after no long debatement betweene the Diuell and himſelf, he couenanted (woefull couenant?) that for the ſpace of fortie yeares he might enioy the full fruition of his deteſted ambition, in holding the place, prerogatiues, liberties, and honors, of chiefe and principall Confeſſor, that he might haue power and meanes to know carnally all women or maides whatſoeuer on whom his pernitious and luſtfull eyes ſhould but reflect, and that his charming tongue might flow with eloquence, and that notwithſtanding theſe, he might be ſtill reputed graue and religious: to theſe may be added thoſe enſuing Articles of his owne confeſſion, to which the Diuell condeſcending, This firebrand of perdition gaue himſelfe body and ſoule, together with all things elſe to him appropriate to the ſaid Diuell from thencefoorth for euer, hidiouſly renouncing God his faith, Heauen, and the euer-bleſſed fellowſhip of all the holy Angels and Saints of God: who can reade this, or who can heare it, but their haire muſt ſtand on end! their hearts tremble? Ah treacherous caitiffe, whence couldſt thou deriue that power & title, ſo lightly to paſſe ouer and to confirme the contract and ſale of thy body & ſoule, to him, who for requitall, will pay thee with griefe vpon griefe, torment vpon torment, and that not for a moment onely, but perpetually. Beware therefore all ye whoſe ſoules are luxurioufly affected, & whoſe hearts are ſwolne big with pride, whoſe ambition pierceth the very heauens, coueting as did thoſe aſpiring Angels, to be as Gods, for by theſe and ſuch like baites and ſnares, that wilie deceiuer intangleth, inſnareth, and catcheth many millions of ſoules, craftie fowler, ſillie fowles, now

more pretious then the richest Jemmes, but by and by as stubble for the fire, buying their too late repentance at so deare a rate as eternall desperate despaire, for so it fell out with him, who so soone as he was possest of that diuelish Librarie, as one rauisht in contẽplation thereof, he delighted in nothing more then the practise of his Charmes and Incantations, but after the contract betwœne the Diuell and himselfe, he was able (as afterwards himselfe testifies) by onely the breath of his mouth, to inflame with lust all those on whom he was pleased to breath, wherwith he so bewitched Mistris Victoire Corbier, ỹ she was cõstrained to lust after him immeasurably, which he effected in the month of April last past. Before the discouerie of these his impudent villanies, he was exceedingly reuerenced, and very much respected by the Marcellian Vulgar, yea in all places whereseoeuer he came, aswell for the religious apparance he carried, as also for the great learning was knowne to be in him: for such was his fluence of spœch, that he could so tickle and charme the eares of his Audience, that it contented them perpetually to heare him, so mellifluously did he hony them, who were abused poore soules in their attention, & falsely deluded with his Eloquence: which occasioned that he was then reputed for a most religious and deuout Priest, seruing for a pretious Antidote against the poysonsome infection of sinne, as their shallow vnderstandings belieued for firme truth, whs notwithstanding shortly after had knowledge of his diabolicall commerce. He held (notwithstanding he was in the Diuels hereditarie possession) all his Presbiterall functions, so that amongst others, he being one day in a solitarie place, there hapned to come vnto him on Mistresse Magdalen of the Marish, requesting him to heare her confession (who was then vtterly ignorant of his fatall relinquishment of Religion) which at that time was graunted her by the abhominable Impostor.

This poore innocent maide therefore, humbled at the

ſæte of this Vulture, and requeſting his counſell and aduiſe for reformation of her former errors and tranſgreſſions, heard no other perſwaſions to come from this Diuelish seducer, but cleane to ſhake off the zeale and deſire that ſhæ had to be reconciled to God; and further intimated vnto her, (with painted and colourable ſpæches, not fitte to bee once mentioned amongſt Chriſtians,) that if ſhæ would liue the reſt of her life happily, he would be the meanes that ſhæ ſhould obtaine and enioy whatſoeuer pleaſure ſhee could deſire or wiſh for. In this his perſwaſion, the prophane dogge breathed vpon the countenance of this poore afflicted maide, who in that moment was inchaunted and intangled in the ſnares of this ſacrilegious villaine. Surely Hell it ſelfe had placed in the bodie of this tyrant, ſome ghaſtlie and vncleane ſpirit, to bee as an Inſtrument and guide to this accurſed Inchaunter.

Oh Heauens! Is it poſſible that ſuch a hell-hound ſhould bee permitted to liue amongſt men? who inraged with an Infernall Furie, drawes and allures ſuch ſillie ſoules vnto him, as are not well grounded and confirmed in Faith; as we may plainely perceiue in this ſilly ſoule: who being catcht by the deceitfull ginnes of this diſloyall Apoſtate, forſaking her God, and giuing credence to the wordes and proferd promiſes of this accurſed Impoſtor; ſhæ alſo (as hee formerly had done, and thereto now perſwaded her) giues herſelfe ſoule and bodie to the Diuell, whom at that inſtant ſhe ſaw in the forme of a man.

In which courſe of his, that they of Marcelles could not in ſo long ſpace, diſcouer the Tragicall trecheries of this their ſo wel-beloued flatterer, whoſe Charmes & inchantments procured, that they eſtæmed him their ſpirituall minion, was wonderfull: for ſo exceſſiue was their boūdles affection, that to haue exempted him from legal puniſhments, they would haue (moſt of them) parted with all their wealth. Blinde Marcellians, that could thinke it

poſſi-

possible for one man by his priuate studies, to attaine to such perfection in all humane sciences, and in so short a moment, the like whereof, the best Learned, by their manie yeares industrie, could neuer attaine vnto: neither could hee without his ayde, who continually ceased not to reueale those things vnto him, wherewith hee fedde the greedis expectation of those, whose conuersation hee most desired. Nor but that in the publike viewe of a whole Court of Parliament in Prouince, hée was in particular accused and conuinced of these insuing Articles, and thereof being condemned, was put to death in Aix, a Towne neare thereunto. They would not yet retaine any beliefe, concerning his offences: But now too late these Judiciall proceedings haue inforced you to assure your selues, concerning his abuses & delusions, wherewith yée were blinded, in cherishing and pampering him so tenderly, whose quarters rather would haue adorned the Gates of your Citie, which may be accounted happie, in being at the last cleansed of so dangerous and fearefull a plague.

But let vs returne againe vnto the said Mistris Magdalen of the Marish, whō though she had freely giuē her selfe, (by the cursed allurements of this accursed Curre) to the Diuell, & by his further perswasions, diuers times more fully confirmed the said contract; receiuing diuers marks of the Diuell, in seuerall parts of her bodie. A thing testified by the Fathers and Doctors of S. Maxime, and exprest in the sentence of death, denounced against the saide Gaufredy, shee was notwithstanding so incessantly afflicted, both in bodie and soule, when shee considered the daunger of her ruine, that posting in the perturbation of her wauering selfe conflict, shee retires her selfe to a Religious man, desirous to reueale her sinne: acknowledging vnto him, that it was such a sinne as could not almost be forgiuen; the Tenor whereof, much astonished this Religious man. For which cause, he laboured her to confesse what that sinne might bee: but shee fearing the rigorous hand

of

of secular Iustice) made answere vnto him, that she would willingly tell him, vpon condition that she might first obtaine pardon from the chiefe president of the said Towne of Aix, which he (fearing that she had entered into some practise or complotted some Treason against his Maiestie or his estate) denied her, perswading her, how she might well obtaine this pardon after a little time, but that first it was necessarie for her to make knowne wherein she had offended: his perswasions could not preuaile with her, till such time as he did condiscend to her desired pardon.

Now the matter knowne, and he vndertaking to procure her pardon, forthwith hastened to Marcelles to the Court of Parliament, where giuing aduertisement of what had passed, to the Lord President, & declaring vnto him what words the said Magdalen had vsed, inferring how for the seruice he ought to the Kings Maiestie and publike Iustice, considering the wonderful detriment that France had sustained in former times, by such trayterous Paracides and blood suckers, as she had brought forth, he was come in that manner. The Lo: President delayed not to send with this Religious man many officers to Marcelles. At whose comming, he fained to be possest of her pardō, which she beleeuing, was rauished with incomparable ioy, which was no sooner conceiued, but as suddenly it vanished away, for she no sooner appeared or presented her self to his view, but the Officers attēding him, conueyed her presently to the said Parliament of Prouince whence she was by the commaundement of the said Lo: President, clapt vp close in a Dungeon, whither afterward was also committed Mistresse Victoire Courbier, but so as neither could haue conference with any. Not long after which imprisonment, report was made to the said Lo: President, that the said Magdalen of the Marsh (being shut vp in a place so disconsolate and miserable, would haue murthered her selfe, which to preuent, she was forthwith caused to be brought before him in presence of

all the chiefe counsellors, and Assistants of that Court, whether being come, wofully blubbered with her continued teares, and almost dead with sorrow: astonished to behold those, who by their iust doomes, punish crimes committed: she was examined by a Counsellor Commissioner, reputed thereunto by the said Parliament and hereupon sworne to deliuer nothing but truth: when, calling to minde what she had perpetrated, feare and trembling surprising her without y vsuall inforcements of racke and torments, she openly confessed, how she repairing to the aforesaid Maister Gaufredy, requesting him to examine and cleare her conscience, he in manner aforesaid, was the cause and originall of her vtter ouerthrow and perdition. Vpon which her confession a warrant (by the instance of the Kings Atturnie Generall) was sent out for the bodily apprehension of the foresaid Lewis Gaufredy Priest, who being accordingly apprehended, was committed to the said common gaile of Aix in prouince, till such time as it was conuenient for him, to make his open appearance in the said court, whether he was very speedily called, and as exactly examined of the crimes imputed vnto him, both by the foresaid Magdalen and Mistres Victoire Corbier But herein behold the deceitfull potencie of that old and subtill deceiuer the Diuell, who had fortified this his champion with such seeming Innocencie, and inabled him so much beyond all vulgar exspectation, that the whole Bench were not able to conuince or cast him: which thing being wel considered by one of the most ancient Commissioners, who perceiuing much subtiltie in his answeres moued by a feruent zeale to boult out the truth, he earnestly requested the residun of those Noble Commissioners to ioyne with him in prayer vnto ý all-searching eye of the omnipotent, that he for his owne glorie sake would vouchsafe them power and meanes to discouer the falcities and illusions of this pernitious miscreant. Which ended, the said Graue Counsellor, now better armed then before, to in-

counter

incounter with this grand Champion of Sathan, let fly at him, so sacred an admonition, seconded with so terrible a commination, that all his former shifts, and glosings (now broken staues of defence) so failed him, that the residue of his answeres & allegations were so variable, (being nothing now but feareful stamerings) that his owne words serued for testimonie sufficient to conuince him, which vpon a little farther arguing, caused him to confesse, as followeth.

A Con-

A Confeſsion, made by M. Lewys Gaufredie, a Prieſt of the Church of the *Accoules* in *Marceilles*, Chiefe of all the Magicians, betweene *Conſtantinople* and *Paris*.

IT is about ſome 15. or 16. yéeres, ſince I began to reade on a Magicke Booke, which I had from an Unckle of mine, about the ſame time, & during theſe entercourſes, the Diuell appeared vnto mee in humane ſhape, apparelled like a Gallant Fellowe. At the firſt confrontment I was affrighted, and then I was poſſeſſed with two verie badde affections, which I had affected of long time before; One was of Ambition, to liue in great reputation in the world, but eſpecially amõgſt honeſt men; and the other was, a certaine diſordinate affection, to inioy the companie of ſome ſpeciall Maidens.

The aboue-mentioned Diuell (ſurnamed Lucifer) ſaide thus vnto me in my chamber, betwixt him and mée; what ſhould I giue thée, to enioy on the other ſide, that which I would deſire of thée? I being glad of ſuch an offer, made anſwere, whatſoeuer he could with from me, onely that he would aſke it; and I would willingly giue him the ſame.

He then replyed, why giue me thy ſelfe, and all the gœds which thou poſſeſſeſt: I made anſwere, that I would willingly giue my ſelfe vnto him, with all other gœds, which any way touched, or concerned my particular: but as for the validitie of the Sacraments, which I adminiſtred to others, that I would not graũt him; wherunto he agreed: being contented wᵭ my former offer; & ſo we couenãted together,

gether, & came to an agreement, he required some solemne promise of me, which I set downe in writing as followeth.

I Lewys Gaufredy, renounce all my goods, as well spirituall as temporall, which any wayes may be conferred vpon me, on the behalfe of God, the Virgin Marie; and all the Saints, both he and shee of Paradise: and more particularlie, from my Patrone, Saint Iohn Baptist, S. Peter, S. Paule, and S. Francis: and so giue my selfe, both bodie and soule, to you Lucifer here present, with all the goods which I shall euer possesse, (excepting the validitie of the Sacraments, in regard of them, that at my hãds shall receiue the same;) And hereunto I doe subscribe & witnes. See here the Tenor of the promise. (me:

This being done, I demanded wherin he would satisfie 1

I confesse that I kept the abouenamed booke of Magike, 2
vnder the Mantle-tree of my Chamber-chimney, on the right hand, fastened with a naile, to a wodden borde.

I confesse how I toke extreame pleasure to read on the 3
same Booke, & as soone as I read on the same booke, the Diuell would appeare vnto me in forme aboue mentioned.

I confesse that two or three dayes after the said promise, 4
the Diuell returned, (as formerly hee promised) and then he said vnto mee, that by the vertue of my breath, I should enflame with my Loue, all the Women and Maides that I desired to enioy; so that my breath did but come to their nostrilles: And so I beganne to breath on all those that I had any liking vnto.

I confesse that the Diuell brought me a scedule, signed 5
by himselfe, comprehending the vertue and power of my breath, which yet lyes by mee.

I confesse that I breathed on about a thousand Maids 6
and women, taking great delight to see them transported with my Loue: And speaking of many particulars, I haue many times said to their Fathers: Your Daughters haue as much as they can well carrie about them; without further expressing my selfe.

7 I confesse that I familiarlie frequented the house of Monsieur de la Palud, a Gentleman of Marseilles, and by reason of my great reputation, I was very welcome thither. Yee had three Daughters verie exceeding faire, well brought vp, and meruеilous deuout: I had a desire to enioy one of them, called Mistris Magdalen, but her mother lokt narrowly to her, so as I could haue no meanes to come to the sight of her, and therefore I first breathed on her mother, to the end that she might bring her to my chãber, and be confident in me whiles I was in her house, the which I easily obtained: so as being oftentimes in company with the said Magdalen, I kissed her, and more also.

8 I confesse furthermore: that I breathed on many women, contenting my selfe onely to see them carried away headlong with my Loue, and taking singular pleasure therein, without proceeding any further.

9 I confesse that the first time that I would enioy Mistris Magdalen, I laide my hand on her forehead, & there where the Graces had lodged her Virginitie, and shee auoucheth the words I then spake.

10 I confesse, that I breathed on this Damosell manie times. For the oftner I breathed, the madder she was of my loue and enioyance. I desired that the effect of our concupiscences might come from her. And so deepely I infected her by my breath, as she was ready to die with impatience, when I was not with her; for shee hunted after me in the Fieldes and in the Church, and desired to haue mee alwayes about her Fathers: And thus I had knowledge of her at my pleasure.

11 I confesse that three dayes after, I gaue her to a Diuell, called Fimodes, to assist, serue, and preserue her: and to heate her the more in my loue, when I saw her so transported with ioy & delight therein, and euen to bende her knees to my desires, I thus debated with her.

Magdalene the height of my desires, and shee for whose sake I haue so often called on the infernall powers, I will

marrie

marrie thee to the Prince of Diuels, Belzebub by name: She freely consented thereunto: And then I caused him to come in forme of a Gentleman, which being done, I saide to Magdalen how it was requisite, that shee must make a promise to Belzebub the Diuell, the which I set downe vnto her in manner as followeth.

I here protest in the presence of God, of all the celestiall Court, of you M Lewys Gaufredy, and of the Diuell Belzebub heere present, that I absolutely renounce with all my heart, all my power, & all my might, God the Father, God the Sonne, & God the holie Ghost; the most holie mother of God; all the Angels, but especially my good Angell, the Passion of our Lord Iesus Christ, and his blood, and all the merites thereof; my part in Paradise, all the good inspirations that God may hereafter put into me, all praiers that haue bene, or may be made for me; I further protest, that I absolutely giue my selfe, bodie, soule, force, and power, to the Diuell, and you, withdrawing my selfe presently out of the hands of God, that I may entirely fall into the hãds of the Diuell. In Testimonie whereof, I doe signe and subscribe the same with my blood.

Magdalen saith, that M. Lewys Gaufredy, in the pre- 12
sence of the Diuell Belzebub, pricked her with a slender thinne Bodkin he had, made like a needle, in the ioynt of the right hands little finger, that so he might come to blood, wherewith to subscribe the said promise.

I confesse further, that I made seuen or eight promises 13
to him, tending to diuers ends, all concerning the Diuell, and mee: and I broke (or went backe) from three or foure of them, once when he brought me a certaine number.

I also confesse, that the Diuell detained the iurisdict- 14
on and custodie of all the abouesaid promises, as well from Magdalen as from my selfe, to carry them, whether hee would, and when he thought good.

I likewise confesse, that the Diuel said vnto me, that if I 15
burnt the said promises, he would make such an horror and terror,

terror, that I should fall downe dead to the ground.

16. I also confesse, that I kept all the said promises in my chamber, with the aboue mentioned booke of Magicke, and one day when I came from Aix, which was the second time that I went thither to speake with the Fathers, Michaell, Iacobyne, and Antonie Capuchin; when I came backe to my chãber, I burnt the said booke of Magicke, not vpon any intention to amend my life, but rather for feare to be found possest therewith, the Ashes of which booke, are yet in my chamber, for the couenants I was much astonished when I found them not, because the diuell had carried them away, euen as I told those Fathers.

17. I confesse moreouer: that the first time we goe to the Sabbath, all Sorcerers, Witches, and Magicians, are marked with a diuels little finger, who hath an office and charge, thereto belonging.

18. I confesse that when this diuell markes, one shall feele a little piercing heate: and there where he toucheth, the flesh remaines somewhat sunck, and hollow.

19. I further confesse, that I was marked at the Sabbath, by my owne consent, and that I also caused Magdalen there to be marked. She is marked in the head, in the heart, in the belly, in the thighes, in the legges, in the feete, and in many other parts of her bodie: she hath also a needle in her thigh that she feeles not, which I see him put in, and when the needle enters, you would say, that one pierced a peece of parchment.

20. I also confesse, that there are many sorcerers, inchaunters, and Magicians, who couer their markes, but afterwards they growe againe of themselues, and returne to their ancient forme: for this marke remaines alwaies with them, by reason of their vow of perseuerance, which they make in particular, when they giue themselues to the diuell.

I confesse also, that the said markes are made for a protestation

testation and vow that they shall alwaies continew good, and faithfull seruants to the diuell throughout the whole course of their life.

I confesse in like manner: that I haue bene abroad at the Saboth in diuers places, that is to say: at la Baume de Rollar: La, Baume de Loubiers, & that twice, or thrise, I desired to goe to Saint Baume. And thither once I went expressely, to cause the diuell to bring backe Magdalen, and to carrie her through all the woods of Saint Baume. 22.

I confesse in like manner: that when I would goe to the Saboth I would sometimes put my selfe out at an open windowe, otherwhiles I went out of my chamber, locking my chamber doore, and putting my keyes into my pocket, Lucifer would then take me, and in an instant, I was transported to the place, where the Saboth was held, remaining there, somtimes, one, two, three, or fower houres, and for the most part, according to my humor, and occasions. 23.

I declare and testifie: that at the entrie into the Saboth, all enchaunters, sorcerers, and Magicians, doe worship and hommage to the diuell, euery one according to his degree. That is to say, the Enchaunters worship him groueling vpon the earth: The sorcerers being on their knees, and bending their bodies, and the Magicians, in that they are the principalls of the Saboth, bend themselues onely on their knees. 24.

I confesse, that as soone as we are entred into the Sabboth, there is a diuell that is commaunded in particular, to make euery one of them renounce God, all the Saints but more specially Saint Francis. 25.

I also confesse, that I haue bene often at the Saboth with Magdalen and cald her to swallow downe Caracters out of a spoone, by the ministration of diuels, and so others for my selfe, the more to enrage her, in my loue. 26.

I also confesse, that at Saboth I had knowledge of her, and of a Princesse of Freeseland.

28. I confesse, that I haue abused many Maides, whom I breathed vpon, out of the Saboth.

29. I confesse also: that the diuell is the true Ape of the Church, performing at his Saboth whatsoeuer is performed in the Church.

30. Also I confesse, that they baptise in these Sabboths, and euery sorcerer makes a particular vow, giuing himselfe to the diuell, that he shall cause all his children to be baptised in the Sabboth (if it so may be) as also names are imposed on euery one of them, which came to the Sabboth, different from their proper names.

31. I further confesse: that at Baptisme they vse water, sulphure, & salt, sulphure makes them slaues to the diuell, and salt confirmes their baptisme, to the diuels seruice.

32. I confesse moreouer: that the forme and prescription thereof is, to baptise in the name of Lucifer, Belzebub, and other diuels, making the signe of the Crosse, beginning it cleane backward, then prosecuting it by the face, and ending in the head.

33. I confesse moreouer: that there was twelue Priests at the Sabboth, and how each one sales Masse, in his turne; the said Priests are set in very high places, as being the principalls of the Sabboth: but there was one a notable ignorant, and blockheaded fellow.

34. Also I confesse, that whensoeuer I was at the Sabboth, I haue heard Masse, and vnderstood it well, but when it came to my turne, I caused it to be said by an other Priest of the Sabboth.

35. I likewise confesse, that at the beginning of Masse, euery one prostrates himselfe on the ground, and a diuell it is that assists at Masse.

36. I confesse, that the candles which are burnt during Masse, are of powder, and sulphure, and in stead of a torch at the eleuation of that accursed sacrament, the diuell assistant makes a great light, which stinkes exceedingly.

Also

Also I confesse, that the Priest which saies Masse is carried to the Sabothy by his proper diuell, hauing on a violet colour Chousill. 37.

I confesse, that the bell which rings to Masse, at the Sanctus and the Sacre, is of horne, the clapper being of wood, to make it sound. 38.

Further I confesse, that whersoeuer mention is made of the names of Iesus, of the holy Virgin, or of the Saints they are taken away, and in their stead, they put in the names of diuels, it requires some studie to say Masse in these Sabothys. 39.

I further confesse, that they offer and consecrate vnleauened bread, and when there is none, they consecrate ordinarie bread, taking most ordinarily, the bottome crust of some loaues. 40.

I also confesse, that many crusts & pæces are consecrated, to be communicated to the Assistants, and when there is not vnder crusts enough, they take the vpper ends. 41.

I confesse: that they pronounce on high, the words of consecration, whether it be of the body, or of the blood, and when the Sacrament is eleuated, euery one renounceth God alowo, and cryes, Maiter helpe vs, addressing themselues to Lucifer, and other diuels. 42.

I confesse, that they vse to consecrate blood in a vessell, and a very great bason, and after consecration made, the Priest that saies Masse, bathes therein, and then sprinkles it on the assistants. 43.

I further confesse: that euery one takes of it in their hands, and powres it on their heads, saying: his blood be vpon vs, and vpon our children. 44.

I confesse, that all the crosses which are made during the Masse, are made cleane a reuerse or backward, as aboue mentioned. 45.

Further I confesse, that when one saith: Agnus dei, and Domine non sum dignus: euery one being enraged in hart, crie out, like desperate mē, Addressing their words to 46.

the Diuell, *O Maister, bee euer our helpe and aide.*

47 I confesse furthermore: that euery one is bound to communicate, & when he does not, he is bound, to giue his part to be eatē to a Diuell, who is trāsformed into a Dog: And I remember well, that the diuell, whose office this is, was sharply reprehended by others, for not discharging it well.

48 I confesse, how there be certaine Enchauntors, who are charged to bring a great dogge out of their villages, to eate vp that part of the communion which others will not eate.

49 I also confesse that when one saith: Ite Missa est; They say: *Depart you all, in the Diuells name.*

50 Further I confesse, that all the Usurers, Enchaunters, Sorcerers, & Magicians, are bound when any Childe dies, which was baptised in the sabboth; to goe disenterre, and bring the same to the sabboth, there to be eaten by Diuels.

51 I confesse that when any dies at the sabboth, all the Diuells, Enchanters, & Magicians, request him to stand firme to the Diuell, & when hee is dead, they all carrie him together to the Sea, or some Riuer, wherinto they throw him, from the toppe of some Rocke, or else they close him vp in some Caue, there to preserue him.

52 I confesse also, that the Diuell neuer left mee, except it were, when I went into the Capuchines Church; & then

53 he would stay for me at the Church-doore.

Lastly I confesse, that it is about 14. or 15. yéares agoe, since I gaue my selfe to the diuell, body & soule, renouncing all that which any wayes I might hope for, from the mercies of GOD.

Upon which his confession, his Inditement was framed, and perfected at the sute of the Atturney generall, & the said Magdalen & Mistris Victoire Corbier, brought face to face before him; who iustifying their accusations, a Iudgemēt was pronounced against him, as hereafter, in the insuing Extract, of the Records, & of the proceedings herein, may appeare; but Mistris Magdalen, and Mistris Victoire Corbier, were returned to the foresaid cōmon Jayle, where they yet remaine, to be disposed of.

An

¶ An Extract of the Recordes, of the Court of Parliament of *Aix*.

THe Court hauing considered the criminall Enditement & Proceedings thereupon, by the authoritie of the same Court, & at the demand of the Kings Atturney Generall, plaintife; in a case and Crime of Rape, seduction, impietie, magicke, sorcerie, & other abhominatiõs, against M. Lewys Gaufredy, borne in Beauuerer les Colmars, a Priest, beneficed in the Church of the Accoules within the Towne of Marcelles, defendãt: and Prisoner, within the publike prison of the Pallace

The verball Enditement of prowes and manifestations, of the possession of Magdalen, of Demandoux, called of the Marrith; held possessed with wicked spirits, obserued and discerned in her person, from the first of Ianuary last, to the fifth of Februarie, in S. Beau é; by Frier Sebastian Michell, Doctor of Diuinitie; Vicar generall of the Reformed congregation of Friers Preachers, and Prior of the Royall Conuent of S. Maxime: duely approued and testified by other Fathers, by a Relation dated the twentie of the said moneth. Ian. 1. Feb. 5. Feb. 20.

A deliberation of the Court, containing a Commission, to M. Antonie Seguiran, Counsellour of the same Court, to informe vpon the Actions of the said accusation: and to sease vpon, and cause to be conducted to the Prisons of the Pallace, the said Gaufredy, on the 19. of the said moneth. Feb. 19.

Charges and Informations taken by the said Commissarie, and verball processe, and the seazure and conduction, of the said Gaufredy.

An other deliberation of the saide Court, containing a Commission to M. Anthony Thoron, Counsellor also of the same Court, to heare the saide Magdalen, to informe vpon the Acts & Euidences brought in by the Kings Attourney generall, and to frame hereout an Enditement, against the said Gaufredy, ioyntlie together with M. Grandean, Vicar to the Archbishoppe of Aix, on the eighteenth of the same
Feb. 18 moneth.

The Audience, Deposition, and Confession of the saide Magdalen, touching her said Rape, seduction, and subornation, in that which concerned Incantation, Couenants and Promises, made to wicked Spirites, with other abhominations, mentioned in the verball Enditement, the one
Feb. 21 and twentie of the saide moneth.

An other Registrall information, taken by the saide
Feb. 23 Commissarie, the three and twentie of the same moneth.

The Testimonie of M. Anthoine Merindol, Doctor of Physicke, and the Kings Professor of the Vniuersitie of the said Towne of Aix touching the accidents, with extraordinarie and wonderfull motions, concurring in the person of the saide Magdalen, during the time of his Administration, before the manifestation of her possession, on the
Feb. 24. fower and twenty of the said moneth.

A Report made by M. Iacques Fountaine, Lewys Grassi, and the said Merindol; all alike Professors & Physitions, together with Peter Bon-temps, Surgion, Anatomist; a Professor also in the said Vniuersitie, by the said Commissaries order, vpon the qualitie of such extraordinarie Accidents, as interchangeably fell out in the head and braine, of the said Magdalen, with the reasons thereof; Also vpon the qualities, causes, and reasons, of some insensible markes on her bodie, & by her selfe reuealed, as also vpon the deflouring, and losse of her virginitie: the sixe, and se-
Feb. 26. uen and twentie of the said moneth, and the fift of March
& 27. last; Interrogatories and Answers of the said Gaufredy,

on

on the fyre and twentie of Februarie, and fourth of Marche last. March. 4. & 5.

Another Decrée of the said Court, that the saide M. Anthonie Thoron Commissioner, formerly deputed, shall frame and continue the absolute pointes of the same Enditement, of the fourth of March. March. 4.

A verball Accusation by personall confessation, betwixt the said M[illegible] and the saide Gaufredy, of the fift of the said moneth. March. 5.

A Relatin of the marckes found vpon the said Gaufredyes bodie, conformable to the declaration of the said Magdalen, of the eightenth of the said moneth of March. March 18.

A Publication of the same Report, together with a meeting of the said Physitions and Surgeons, deputed thereunto, by the said Commissaries.

The reexaminations and correspondencies of other testimonies of the said eightenth day of March March. 18.

An other Registrall information, taken in the Towne of Marcelles the fift, sixth, and seuenth of April last. Aprill. 5. 6. & 7.

The Audience of Mistris Victoire Corbier pretended to be Enchaunted by the said Gaufredy; vpon the effect and cause of the disturbance & indisposition of her vnderstanding, her vnmeasurable, and luxurious loue and affection, towardes the said Gaufredy; bearing date, the same sixth of Aprill. April. 6.

Second Interrogatories, propounded to the saide Gaufredy, vpon the Euidence of the saide information, containing a Confession, that hee did bewitch the said Victoire, in breathing vpon her: of the twelfth and sixteenth of the said moneth of Aprill. Aprill. 12. & 16.

A verball Enditement, out of the voluntary Confessions, made by the said Gaufredy, of other enormous crimes and Offences imputed to him: of the fourteenth and fiftenth of the said moneth. April. 14. 14

The reexamination of him, on the same day, being the fifteenth of April, afternoone. Aprill. 15.

Letters

Letters of the Vicar, to the Bishop of Marceilles, to Maister Ioseph Pellerot, Prouost in the Metropolitane Church of this towne of Aix, Vicar also to the Arch-bishop of the said Aix, in his name, place, and stead, to determine and procæde, against the said Gaufredy his Diocesan euen as the Bishop himselfe might haue done, if he had bene there present, of the seauentænth of the said moneth.

Aprill 17.

A procurement made by the said Gaufredy, before the said Prouost, in the said qualitie of Vicariat, to the end to sue for restitution of cedules therein mentioned, to the qualities therein contained, of the nintænth of the said moneth.

Aprill 15.

An ordinance by the said Counsellour, and commissarie, and by the said Maister Pillerot, as well as he was Vicar to ỹ said Bishop of Marceilles, as also as he was Vicar to the Archbishop of Aix, that the said Magdalen should be reexamined vpon her depositions, and audiences, and againe confronted with the said Gaufredy.

Other and second confessions, made by himselfe, and absolutely reiterated the two and twentie, and thræ and twentie of the said moneth of Aprill, conformable in euery point to the former.

Aprill 22. & 23.

Another relation of the said Doctors in Physicke and surgerie, vpon the Abolition of all the markes of the said Magdalen, the reestablishment, and viuification of all her parts, referred to the precedent report, of the thræ twentie, of the said moneth of Aprill. Verball information, of the interruptions, and extraordinarie accidents, hapning vpon the confession of the said Magdalen, the torture and torments by her inwardly suffered, with words vttered out of her mouth, ouer and aboue that contained in the said interrogatories, and answeres, the testimonie of the abolition, the reestablishment and viuification of the same markes, hapning on the day and feast of the passeouer, during the celebration of Masse. A iudgement out of the obiections, and conclusions, of the Kings Atturney generall,

Aprill 23.

after

after the hearing of the said Gaufredy in the chamber, and the Commissaries report deputed thereunto.

Whereupon the Court, hath and doth declare the said Gaufredy, confessed, attainted and conuicted, of the said crimes obiected to him, for remedie, and iustice whereof, they haue and doe condemne him, to be committed into the hands of the executioner of high Iustice, to be lead and conducted through all the stretes, and places vsually frequented within this towne of Aix, and before the great gate of the Metropolitane Church of Saint Sauiour, in the said towne of Aix, to performe humble and reuerend pennance, bare head, and bare foote, an haltar about his necke, holding a burning torch in his hands, and there on his knees, to require pardon of God, the King, and publike iustice, this being performed, to be lead into the preachers place, within the said towne, and there to be burnt, and consumed a liue, at a stake, which to that end, shall there be set vp, while his body and bones, be reduced & brought to ashes, the which shall afterwards be scattered in the winde, all and each of his goods, and chattels, forfeited and confiscate to the King. And before his execution he shall be put both to the ordinarie, and extraordinarie racke, to turne from his owne mouth, the truth of any other his complices.

Decreed in the Parlament of Prouince, sitting at Aix, and published at the barre, and in the hearing of the said Gaufredy in the Concergerie, or publike prison, who at the same instant, was put to the racke, or torture ordinarie and extraordinarie, there being present, the Commissaries deputed, and about fiue a clocke in the afternoone, he was executed to death, hauing before bene degraded, by the Lord Bishop of Marcelles his Diocesan, within ỳ Church of the Friers Preachers, in Aix, before the said Lords Commissaries, according to the forme and tenure of the present iudgement.

Signed: Maliuering.

You haue heard briefly the progresse of the damnable life and deserued death of so famous a Conuict, the like whereof hath not liued these many ages: whose acts are here mentioned but in part but worthie (for example sake more amplie by a better penne) to be expresst, yet rather then his memorie should be quite extinct, accept these Ruder lines which an vnpractised author as best he could presents the world withall, desiring not as most would doe his owne applause, but that they would be moued hereby to flie the occations of those Euils herein portraied, which God for his great mercies sake in Christ our Sauiour, Graunt vnto all good Christians. Amen.

A true

A true discourse, of a stealth and murder, committed by fower women witches, vpon a young maide about ten yeares old, who were executed in the towne of *Haure-de-grace*, one of them being drawne vpon an hurdle, and holding in one hand a whip, and in the other, the knife wherwith she performed the murder, and after her hands were cut off, they pluckt the flesh from of her armes and pappes with burning pincers: the other performing most humble pennance, were also drawne vpon hurdles, and then hanged, and let fall into the fire: on the eight and twentie day of *June*. 61. faithfully translated.

THese are the times, when crueltie is put in practise, by the force and power of sorcerie, for we daily see evident effects hereof, as may be discerned in this latter and accursed deuise practised vpon a young maide, about some ten yeares of age, the which I will not faile, to diuulge and make knowne vnto all men knowing well, that the little labour I shall herein take, will yeld them no lesse contentment, then such an argument and subiect can deserue. And therefore I request euery one, that he will be as patient to bestow the reading thereof, as I am in the writing and publication of the same, seeing this Tyranuie deserues as well to be listned vnto, as to be written and composed: for I know it will strike griefe and sorrowe into their hearts, that will but patiently vouchsafe the reading hereof, where ending my introduction, to begin my report: I

humbly pray God that it will please him, to giue euer one a discrete vnderstanding with amendment of life, intreating likewise the reader to hold me excused, though I set it not downe in such exquisite, and fluent phrase: as perchance some other would.

How shall I be able to expresse this strange cruelti'e, without distilling teares from mine eyes (apt to put me in remembrance, of such a wickednesse, whensoeuer I doe but take my penne in hand, or how can it be, that any one in reading this tragicall subiect, should not consider and weigh my hardines and courage, though but in the very hearing, of these murderous and miserable attempts of the world: alas! I suppose not any one of you, would be exempted from hearkning to them, and that you will be readie with me, to pray vnto the celestiall Monarch, that it would please him of his mercie, to giue an end, to all sorcerous acts, and Incests, which daily vexe and afflict Gods Saints vpon the earth, as well in preuenting poore humaine Creatures of their continuall prouisions, and nourishments, as further in bereauing, and vntimely taking from them their liues.

Euen as we may more clearely vnderstand, by these fower Sorceresses or rather in deed Tygresses, or hagges, who committed this outrage, vpon a poore young maide, who little thought her last howre had bene so neare, or that these witches, had determined to vse vpon her, so brutish a Tyrannie: but indeed what man, or woman, would euer formerly haue dreamt of such an accident, more then this sillie maide did, who was then walking along an hedge, gathering of blacke berries, being in companie with some other little children, and specially with a little brother of her owne, when these sorceresses thus plotted her perdition: alas! most accursed Sorceresse, thy miscreant heart, was euen then possessed with a diuel, when by thy bewitching tongue, ẏ didst induce this poore Gyrle to followe thee to a place, where thou meantest to

commit

commit this butchery, and yet was her fortune more hard, when ÿ gauest her little brother a peece of money, a great Blancke, to the ende hee should returne to the place from whence thou hadst stolne her, for then came all thy poyson and venome to a full head, when she poore soule entring into thy house, thou gauest her virginity to an ougly Ruffian, who no wayes considering the euill that would thereof ensue, violated and robbed her of the robe of her pudicitie:

And yet thou then shewedst a farre more hellish crueltie, when with thy treacherous hand, thou diddest begore thy knife in her Blood, thinking by this murder, to haue saued thine owne life But alas! yet didst thou worse then all the rest, whē thou drewest her little heart out of her breast, together with her Lyuer, to mingle them with her blood: with which ÿ thoughtest to bring to an end thy Sorcerie.

Ah inuiolable heart! Ah trecherous hagge, thou thoughtest GOD was not of power to discouer thy malice, but most iustly ÿ wert reuealed by Innocents, who by Gods permission, went along, & conducted this young Gyrle, to the place, where thou and thy complices, put her to death: True it is, that thou wert not conuicted vpon their accusation, for being imprisoned, thou couldst not be made to confesse the truth, and therefore at that instant, thou wert deliuered.

But God the Author of all Truth and Iustice, would not suffer thæ lōger to liue, after ÿ perpetration of so fearful a murder & tyrannie, but stroke into them such a feare, as both ÿ and thy cōplices would nœds flie away, & to that end selling daily thy moueables, that afterwards ÿ mightest make an escape, & saue thy life, & so by this means thou wert discouered, euen by thine owne neighbors, & iustly accused; whē yet once more to couer thy dissimulation, thou causedst the flesh of this poore innocent Gyrle to be burnt & consumde in an hot Ouen, to the ende, thou mightest cast the ashes afterwards into the water, or performe some other Diuellish tricks therewith.

For thou canst not denie the selling of her blood to a Sorcerer: by which hee would doe hurt to the Fruites of the earth, and more to mans bodie; and that thou wert taken in the manner, euen like a Theefe, that meant to robbe his neighbor, that did but watch for his comming. Of all the which, the Iustice being the secõd time aduertised; ỹ wert then conuinced: And yet this Infernall Ympe, would not for all this reueale the truth, neither permit that anie bodie should goe into the house, to seeke for the Gyrle; but they rather barricadoed thẽselues to stand out. When publike Iustice (not wtstanding their resistãce) cõdemned them to be worthie of death, & guiltie of the offence: For entring violently into the said house, they opened the Ouen, where they then found the Ashes and Boanes of this poore Maide, within a poake prouided for that purpose, that so they might bee cast into some corner, and the murther by them committed, by this meanes couered: But all these matters comming to light, shee was put into close Prison, and shee that committed the murther, and caused the yong Maide to be defloured, was condemnd to be drawen vpon an hurdle through the Towne, holding a Torche, and the knife in her hand: and then the same being cutte off, her Armes, Thighes, and Pappes, were pluckt asunder by mammockes, with hote pyncers. And lastly, her bodie was throwne aliue into the fire.

The names of the chiefe of them, was Michell the toothles: wife to Iohn Brunet, some threescore yeares of Age, of the parish of Blouuille; The other three, were Marguerite Gallon, Iane Guerin, and Susan Mercer; who were likewise drawne vpon an Hurdle, through the Towne, in their smockes, and hauing suffered the Tortures extraordinarie, they were first hanged, and then their bodies burnt, for consenting to the wicked practise of this Sorceresse; notwithstanding their Appeale to Roan. And thus you haue heard an end of their Diuelish liues.

But now consider the grieuous laments that the sorrowfull

rowfull mother of this vnhappie Gyrle made, for the losse of her childe, which (of such a suddaine) was taken & stolne from her presence) which had neuer come to passe, but that Procession then going about in her parish, she was stollen away, and no knowledge could be had of her in the world; which was an occasion, that she grew almost into vnpaice, neither could shee continue still in a place, but franticklie went running vp and downe, heere and there, leauing no place vnsearcht, to learne some tydings of her: But all her hope being lost, and finding no bodie that could giue her any notice of her, she in the ende killed herselfe: For being in this manner troublesome to all her neighbours, they could not but be moued and became as sorrowfull as shee herselfe. Wherefore they laboured to make her forget her sorrow and griefe: But could not possiblie effect it; but she rather mournd still the more, and sobd for her Childe, saying:

Alas! my deare Neighbours, if you haue hid her in any place, let me know it, to the end I may be quiet, & haue her bodie; & then I alone will lamēt her death. And thou my sweete Boy (speaking to her yong sonne) Tell me where ye leftest thy Sister? Leade mee good loue to the place, that so I may meete wᵗ some honest men, that may direct mee. O woe & alasse! well may I curse the houre, when I suffered thee to straggle from mee, I would to God I had beene then in my graue!

The little Childe who was yet but young, and therefore could not tell, nor shew the place whether he had ledde his Sister, nor decipher the Sorceresse that had stollen her away; yet by signes he shewed his sorrowfull mother, the place where they were gathering Hedge-berries together, when (the accursed & vnknowne Hagge) gaue him a little peece of siluer, to the ende hee should leaue her, and that her self might thus haue the better meanes to compasse her intent, and dispoyle this poore Gyrle of her virginitie, by deliuering her into the hands of a fowle Ruffian: when this

wret-

wretched Mother, (knowing the innocencie of her owne Child) debated thus to her selfe; Alas! What bootes it me to aske of him, Where is thy Sister, my good chicke? Ah! but what doe I meane to wander thus vp & downe? What make I so long time in this place? Oh mercifull God, surely some villanous Rogue may peraduẽture haue taken thy virginity, and afterwards, further tainted himselfe with thy blood. But what's this I say? who could haue so barbarous an heart? I cannot beleeue it fell out with her in such sort; when returning againe to her selfe, she said. What may I then suppose is become of my child? why heere's no place where she could doe her selfe any hurt? And thus her parents searched all ouer, but could heare no word of her, nor mate with other satisfaction, then to lament the losse of their sillie young Daughter, who peraduenture had alreadie, vndergone the rage and crueltie of this hellish Megara. And for the space of one or two dayes, they could not remaine pacified, but continued in this Inquisition, while they met with a childe, who had conducted her along to that part & place, where the miscreãt creature cut her throate. But they durst not bee so bolde at that instãt to goe thither, without taking some aduise thereupon; fearing least some greater inconuenience might arise thereupon. The blood of this poore Maide beganne now to calll for vengeance at Gods hands: and then God permitted, that the murder committed vpon her should be manifested as it was.

For hauing obtained a Warrant from the Justice, they apprehended at the same instant, the shameless Sorcerelle, but shee being resolu'd on all mischiefe, would not confesse her fault, but was stout and obstinate in her denialls: So that her deliuery was wrought, to the charge and cost of the innocent maides Parents, procured by the rest of that diabolical crew; which wrought their greater sorrow and discomfort then before, being now voyde of all meanes to discouer the trueth, or to come to the knowledge of their

childe

Childes ruine, though bitter griefe neuer left their harts, whensoeuer she came into their remembrance: this matter seeming wholly to be blowne ouer, and no further speech nor talke hereof vsed.

This murdereſſe, at that very time had not yet committed the butcherie, as afterwards her selfe confessed: but the Gyrle was close shut vp in a chamber, whether this Sorceresse, with the rest of her adherents presently went, and so amongst them presently cut her throate. Alas poore heart, shee being no wayes able to resist their violence, said: Alas, my good mistresses, Alas, kill me not for Gods sake, saue my life, and suffer me to goe & see my Mother once againe, and I vow vnto you, no bodie shall know, what hath bene done vnto me in your house. But then they all layd hold vpon her, and held her, while this old witch cut her throate with a great knife, and not content therewith they pluckt the heart and lyuer out of her bellie, and steeped them in her blood, that afterwards they might giue them to a Sorcerer, who had bought them of them, consuming the rest of her bodie within an Ouen, putting the Ashes thereof into a poake, as before I declared vnto you.

Now this damnable consort, thought themselues out of all perill, and daunger, but it fell out quite contrarie; for they were all taken, vpon the instant, that they meant to haue fled the Countrey. And notwithstanding all former discharges, they were bewraied and accused by their neighbours: They being the second time attainted & conuicted; For finding the Ashes and Bones of this innocent maide within the Ouen; they were carried to the Towne, & presented to the Iustices, when clearely perceiuing the trueth of so pittifull an Accident, all men lift vp their eyes to heauen, their hearts being replenished with vnmeasurable griefe, All the standers by weeping most bitterly, and exclayming, how vnworthy a thing it were, that this murder should escape vnpunished. Nay rather, that they should not be put vnto some extraordinarie cruell and tormenting

death; so as to death they were all condemned, & endured those paines & tortures, which we formerly declared vnto you: But alas! what good got ỹ sorrowful mother by this? could this mittigate or appease her woe? can this giue againe vnto her the life of her child? alas, alas! notwithstanding this Infernall hagge suffered Condigne punishment, for the reuenge of her Childes death, yet did not this wipe out of her heart, the remembrance thereof, nor the griefe which daily afflicted her, when she saw but the place where her child was violated, and most vnhappily murdered. And you the rest of her Friends, & Kinsfolkes, can you euer forget such an opprobrie: can this damsell euer slippe out of your remẽbrance, whom you so dearely loued? no certainely, for then your hearts should be too much destitute of common humanitie: In like manner all you men, & woemen, that were present at their deaths, will you not alwaies carrie in minde such a butcherie and Tyrannie, will you not euer remember the day of their punishment? you mothers also which haue children, subiect in the like case, to the like perill and daunger as happened to this woman, would you not lament? ah would you not greeue for the violent death of your owne blood? I verily thinke your hearts would be surprised, with as great bitternes and affliction, as hers was after the rapture of her childe, next which is more, the remembrance of the very day when you came to the knowledge of her death would torment you. For my part I know not one in the world, that would faile in so kind and naturall an office, and therefore I neither blame father or mother in this point, (except the mother in regard of her too vehement sorrow which caused her desperately to kill her selfe) for who can preserue themselues from miserable afflictions, except by the speciall grace and godnes of the celestiall mouer, who preserues and keepes this our life, and conducts it to the place of its saluation. Ye, he it is, that must

vouch-

vouchsafe vs his saueguard, & no other. If therefore, we euer loued his sanctitie and holinesse, and neuer heard of a more lamentable, and pittiful spectacle then this was, we ought alwayes to beare and carrie it in minde: For who would haue thought that a maide only of fourteene yeares of Age, the daughter of Marguerite Gallon, could haue had the stomacke & boldnesse, to deliuer this Maid of ten yeares olde, and to sell and betray her into the handes of others; for so small a summe of money, shee receiuing in all, but (three & twentie souz:) a base piece of Coyne.

Surely I cannot thinke shee could performe this villanie without her mothers consent, & yet her selfe alone was in the greatest part the cause of this hard Accident, which likewise did not remaine vnpunished: For she endured and suffered the like death and punishment as her mother did: shee, as her mother before her, deseruing the fire before her death. But thus this Innocent maid, whome shee sold to this accursed Enchantereſſe, cruelly lost her life, to all the peoples great griefe in generall, & euery ones high discontentment. You see therefore, how this Prodigie came to bee discouered, and how a sillie Damzell was destroyed, through the bloodie crueltie of most miscreant creatures, who thought their vniust malice, would neuer haue come to light. But GOD not permitting them long to suruiue, suffered likewise that they should come into the hãds of deuine Iustice, the which (by his Prouidence, did condemne them, and the punishment of a most cruell death, they haue suffered and endured, although nothing so terrible as their enormious impietie deserued.

Where finishing this our present discourse; Let vs pray vnto GOD, that it would please him, to bring to an end this worldes vnhappinesse, and to diuert all the impious desseignes and practises of the wicked: drawing them rather, by his Diuine prouidence, to repentance and conuersion from their sinnes; to the end that those benefites may

be preserued and blessed vpon the Earth, which are most requisite and necessarie for vs, for the vse and perogrination of this our Temporall and Tranſitorie life, whereof we should be by these Fiendes of Hell (through their meere malice, depriued) which without Gods speciall permission, in liewe of our leaue lines, they could neuer effect.